

Summary

This book deals with the critique of liberal political philosophy. Regarding methodology, it is based on critical theory of recognition by Axel Honneth, specifically on the key social and legitimating category of the Western societies: achievement. The work is an analysis of socially pathological moments of the current state of modern societies and its foundation lies in the comparison of selected constitutive characteristics of the European (western) and Latin-American societies.

The book is divided into three parts.

The first part is dedicated to an outline of the selected methodology and an analysis of the contemporary development of Western societies and globalization from the perspective of the world of labor or the perspective of achievement. The author elaborates on the motif of achievement and introduces its typology: social origin, market and solidarity. It examines the ways individual patterns of recognition become prevalent in our time and how they influence social history and social relations. It could be read as a diagnosis of contemporary capitalism that attempts at identifying the fundamental problems with regard to social conflicts.

In the second section, the author focuses in liberal political thought and its criticism regarding primarily two perspectives: an analysis of the liberal limits of the political sphere and John Rawls' The Difference Principle that serves as a rationale behind inequalities. The author raises the question whether liberalism could be understood as one of ethical discourses tied to capitalist economy, or not. In the following section, his critique of liberalism is based primarily on the arguments of Gerald A. Cohen. The author also reflects on Rawls' understanding of agency and equality.

The third part is devoted to philosophy of liberation which is regarded as an alternative to liberalism. In general it is focused on general description of the basics of philosophy of liberation and, in more detail, the ethos of liberation. At first, the author follows the cultural context of philosophy of liberation, the project of decolonization of thought and the understanding of philosophy of libera-

tion itself based on the thought of the Argentine philosopher Enrique Dussel, and, later in the section, confronts it with John Rawls' philosophy of liberalism.

The core of the critique of liberalism is, the author believes, an analysis of the differentiated notion of social esteem (social origin, market, achievement, and solidarity) and its inclusion in the liberal outline of the moral legitimization of the societies of the Atlantic civilizational region. The identification of the problematic notions of liberal political thought is demonstrated on the reflexive self-understanding of colonized Latin-American societies. The author sees philosophy of liberation as a base, since it articulates the experience with modernization and colonization from the perspective of the oppressed in Latin America. It is therefore not only based on critical theory, but also on political and social philosophy informed by post-colonialism.

The ethos of liberation as a model of human social emancipation is more adequate in the political sphere than the western liberal model, since liberalism – by insisting on institutions and neutrality during the formation of the political sphere – delimits the political in an inappropriate manner. Liberal politics and neoliberalism as dominant political ideologies also affect the current state of societies (with all their irregularities and, above all, the consequential social suffering). The author's intention is to demonstrate the manner in which the sphere of political agency is limited to, formally speaking, a liberal-democratic establishment, and to, speaking of content, a contest about the interpretation of social esteem not as a whole, but merely as achievement.